FUNDAMENTAL BELIEFS

A BRIEF GUIDE

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(May Allaah Ta'ala protect him)

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نحمده و نصلى على رسوله الكريم

IN THE NAME OF ALLAAH, THE MOST GRACIOUS THE MOST MERCIFUL

Our Fundamental beliefs are three; (1) *Tauheed* (Monotheism) (2) *Risaalat* (Prophethood) (3) *Qiyaamah* (Day of Judgement). These are three fundamental beliefs that were shared by all the Ambiyaa (Prophets). There was absolutely no Deen (heavenly religion) of any Nabi that was bereft of these three.

In respect to (1) *Tauheed*, what should our belief be? What should our belief be in respect to (2) *Risaalat*? What should our belief be in respect to (3) *Qiyaamah*?

Now, in respect to *Tauheed*, understand three integral aspects; (1) The Being of Allaah Ta'ala (2) The Qualities of Allaah Ta'ala (3) The Names of Allaah Ta'ala.

In respect to the (1) Being of Allaah Ta'ala, there are five fundamental beliefs that need to be taken into cognisance. These are imperative for each one to understand. In avoiding detail, we will hereby provide a comprehensive summary;

1) Allaah Ta'ala is One and Alone, قل هو الله احد (Say, "He Allaah is One.")

2) Allaah Ta'ala is the First (without a beginning) and The Last (without an ending). The 'First and the Last' are of two types; One is the first and last *'Haqeeqatan'* - in the true sense, and one is the first and

the last '*Idwaafatan*' - in the hypothetical sense.

What is *'Idwaafi'*? He arrived first, implying that there were others that followed after him. He arrived last, implying that there were others that arrived before him. This is referred to as *'Idwaafi'*. It implies the first and last taking into consideration others. When we say that someone is first, we imply that after him others followed. In the same way, when we aver that someone is last, this implies that there were others before him. Allaah Ta'ala is the First and The Last *'Haqeeqatan'* – in the true sense.

In other words, He is the First without any beginning and He is the Last without any ending. In Arabic, this is termed,

اوّل بلا بداية اخر بلا نهاية (The First with no beginning and the Last without any ending). This subject matter is also narrated by Hadhrat Aa'ishah (radiallahu anha).

3) The Being of Allaah Ta'ala is *'Qadeem'. 'Qadeem'* means that Allaah Ta'ala is from-ever forever. If we do not accept the Being of Allaah Ta'ala to be *'Qadeem',* then that would imply that the existence of Allaah Ta'ala was dependent on the presence of something else. If that thing was present, only then would the Being of Allaah Ta'ala exist. If it was not, then the Being of Allaah would not exist. This means that Allaah Ta'ala is dependent on something else whereas, this is not our belief. The Noble Qur'aan declares, الله الصّمد - Allaah Ta'ala is

Independent. *'Samad'* means that Allaah Ta'ala needs no one and nothing - everyone and everything needs Him. This is the true meaning of Independent. الّذی لا یحتاج الی شيء و یحتاج الیه کلّ شیء

4) What is Allaah Ta'ala? Allaah Ta'ala is not a body. He is not an atom. He is not confined to space. Length and width may not be attributed to Him. The Mushrikeen (polytheists) asked, 'What is Allaah'? Allaah Ta'ala did not reply by saying, الله ليس بجسم... as that was well beyond their understanding. Allaah Ta'ala replied, قل هو الله احد .They inquired, 'what' is Allaah? Allaah Ta'ala in turn responded by explaining 'who' He (Allaah) is. This was so because it was well beyond them to

understand ‘what’ Allaah is. Allaah Ta’ala therefore responded by explaining ‘who’ Allaah Ta’ala is. Allaah Ta’ala described Himself through His lofty qualities.

From this, we come to understand that when a person poses a question, you are required to ascertain how best it is to respond to him. We assume that we are required to respond to the exact question of the questioner. It is imperative for us to understand the questioner and to ascertain what his objective is.

They asked, يسئلونك ما ذا ينفقون - What should they spend? Allaah Ta’ala responded by saying …… قل ما انفقتم من خير . In other words, do not ask ‘what’ you should spend, but rather ‘in which avenues’ you should spend.

‘What’ should a person spend? He will obviously spend that which he possesses. Ask in ‘which avenues’ you should spend that which you possess.

They asked, يسئلونك عن الاهلّة - What is the new moon? Allaah Ta’ala responded by explaining the objective of the new moon. It was not within their capacity to understand ‘what’ the new moon was. It was within them to understand ‘what purpose’ the new moon served. The response was not directly in accordance with the question, but it was certainly the correct and appropriate response.

واذا سالك عبادى عنّى فانّى قريب - When anyone asks about Me, then tell them that I answer the prayers of the caller when he calls (I answer his supplications). Allaah Ta'ala did not explain 'how' close He is (distance), as this was beyond their understanding.

The reason that I am delving into this discussion is because you are Ulama. You are specialising. You have a great responsibility to go out there and serve the Ummah. ***You should not just respond to the question posed on face value. Your duty is to ensure that you respond in the manner most appropriate and befitting***. It sometimes happens that the question is one, but the responses are several.

One Sahabi inquired from Nabi (sallallahu alayhi wasallam), "What is the best of deeds?" Nabi (sallallahu alayhi wasallam) replied, "Fighting in the way of Allaah

Ta'ala." Another Sahabi asked, O Messenger of Allaah! What is the best of deeds? Nabi (sallallahu alayhi wasallam) replied, "Salaah at its fixed hour." Yet another Sahabi inquired, "O Messenger of Allaah! What is best of deeds?" Nabi (sallallahu alayhi wasallam) replied, "Obedience to parents." Now reflect over this! The question is one, but the responses are several. No one can dare claim that Nabi (sallallahu alayhi wasallam) did not understand their questions. The truth of the matter is that the best of deeds is occasionally based on the servant's condition. One person is regular with Salaah and Sawm (fasting), but is lax in respect to paying Zakaat. Then what will you motivate him to do? One is regular with his Faraa'idh and Nawaafil, but he has not accustomed himself with spending in charity. He is a miser. If he was to ask what is the best deed for him? The response will not be that perform a further two rakaats of Nafl. He will be told that do not overlook spending a little in the way of Allaah Ta'ala. Has this aspect now been understood?

Allaah Ta'ala is not a body. He is not an atom. He is not confined to space. Length and width may not be attributed to Him. This response was not within each one to understand. I will delve into this aspect at a later juncture.

5) Allaah Ta'ala is present without (being confined, restricted or dependent on) place. He is free from place. If someone was to

pose the question that where is Allaah? What response will you offer? الله موجود بلا مكان - Allaah Ta'ala is present without (being confined, restricted or dependent on) place. This is the true terminology. Why do we then declare that Allaah Ta'ala is everywhere? Upon reaching the *'Sifaat'* (Qualities) of Allaah Ta'ala, I will then shed light.

(1) The Being of Allaah Ta'ala. There are five fundamental beliefs to take note of in respect to the Being of Allaah Ta'ala. They are:

(a) Allaah Ta'ala is One and Alone.

(b) Allaah Ta'ala is the First (without a Beginning) and the Last (without an ending). We explained the two types of

‘First’ and ‘Last’ i.e. *‘Idwaafatan’* and *‘Haqeeqatan’.*

(c) Allaah Ta’ala is *‘Qadeem’*, implying that He is from-ever, forever. If we do not accept Allaah Ta’ala to be from-ever and forever, then that would mean that His existence is dependent and pending on something else. Only if that thing is present will Allaah Ta’ala exist. That would necessitate Allaah Ta’ala being dependent whereas, Allaah Ta’ala is *‘Samad’* (independent). *‘Samad’* means that Allaah Ta’ala needs no one and nothing - everyone and everything needs Him.

(d) What is Allaah Ta’ala? Allaah Ta’ala is not a body. He is not an atom. He is not confined to space. Length and width may not be attributed to Him.

(e) Allaah Ta'ala is present without (being confined, restricted or dependent on) place. This implies that Allaah Ta'ala is present, but He is free and independent from place. We are dependent in our existence on place, whereas Allaah Ta'ala is not in need of place for His existence. This is so because Allaah Ta'ala is *'Samad'* and *'Samad'* is the Being that is not dependent on anything.

AND ALLAAH TA'ALA KNOWS BEST